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The Christian Socialist

The Golden Rule Against the Rule of Gold

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VESPER
By Mary Quinlan Laughlin

With deepening shades, that fall from far aloft,
There floats around this calm and soothing time;
Low, rhythmic murmurs, beautiful and soft—
Sweet echoes of the universal chime.
And 'round me here, a faintly chirping throng—
Sound minor notes in love's eternal song.

O wondrous love: O glorious gift divine;
By ever longing for thy saving light,
This one-time creed-bound, struggling soul of mine,
Has soared beyond the realms of mental-night;
That soul may grow, I pray thee, dwell with me,
Through this short life, and all eternity.

DR. THEOLOGICUM AND DR. SOCIOLOGICUM HAVE A TILT

By Rev. John Morris Huggins, Pastor Methodist Episcopal Church, Prineville, Ore.

Dr. T. (shrewdly, as though having made a discovery)—I heard your lecture on John Wycliffe last night. I guess you are a Socialist.

Dr. S. (who sees a chance to enlighten his friend)—You could not go far astray if you guessed all day in that direction.

Dr. T.—How can you reconcile Christianity with the absurd and anti-Christian doctrines of modern Socialism?

Dr. S.—They need no reconciliation. There has been no estrangement. You have "reconciled" Christianity to Capitalism until it no longer looks like itself. You have amended the divine plan of Christ, in practice, to meet the favor of the god of this world; a gross materialistic deity whose triune name is Rent, Interest and Profit. Christianity can not be reconciled to anything, but everything must be reconciled to Christianity. Socialism is the only economic system ever dreamed that can qualify for Christian recognition. It is the blood relation of Christianity in the line of ethical descent, and has with it the consanguinity of a common origin in Christ.

Dr. T.—You are certainly a most devout Socialist.

Dr. S.—A fine way to put it. Your aptness for phrasing is remarkable. I have seen Christians converted to Socialism and Socialists converted to Christianity. We have called this fine new order in the modern church Christian Socialism. It is the only inter-church movement ever known that breaks down the barriers of antagonistic theologies and makes all Christians a united brotherhood in Christ. It is the most deadly weapon Christianity has yet employed against sin; because it proposes a fundamental reform which will destroy its power of wholesale generation. Your Capitalistic Pharisee will himself help you pluck leaves from the tree of economic and social iniquity, but he does it to prevent your laying the ax at the root of the tree.

Dr. T.—But the whole trend of Socialism is away from Christianity.

Dr. S.—Christianity is Christ's own system and you must let Christ Himself define it. Before He preached in Nazareth He read for His text: "The Spirit of the Lord is upon Me, because He hath annointed Me to preach good tidings to the poor: He hath sent Me to proclaim release to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." He thus proclaimed Himself an emancipator in the office of his Messiahship. Socialism is the only moral propaganda in the world today that has a message for the poor and the oppressed; that preaches a real consummation of the Messianic plan of an acceptable year of our Lord.

Dr. T.—But can you deny that Socialists are materialists and atheists?

Dr. S.—Am I?

Dr. T.—But many of them are.

Dr. S.—If they can not see the divinity in their own creed there is some excuse, they can not see divinity in anything. But there is no excuse for us, if we who know God can not see it.

Dr. T.—I would not work with unbelievers.

Dr. S.—Jesus did not think of it so. John said to him: "Teacher, we saw one casting out demons in thy name, and we forbade him because he followed not us." Jesus answered, "Forbid him not, for there is no man who shall do a mighty work in my name and be able quickly to speak evil of me." And God said to an ancient heathen king, Cyrus the Great, "I will gird thee though thou hast not known me." So we see that God himself does not disdain to work with unbelievers.

Dr. T.—I would not be persuaded to be a Socialist.

Dr. S.—Doctor, I am afraid you could not qualify. Good day.

AT THE BANK WINDOW.
(Taken From Life)

Some years ago, in the city of B———, United States of America, a small lad was sent by his school-teacher to deposit money in a savings bank.

The child, unaccustomed to the business world, approached the august cage of the receiving teller with a degree of timidity. In the midst of the aggressive depositors, the little fellow was kept a while in the background, but eventually the stream of humanity pressed him onward to the front. There he stood, his chin scarcely above the counter, while book after book was handed in over his head, as he politely awaited his opportunity and wondered at the eager rudeness of these business gentlemen.

After some minutes the teller, evidently misconstruing the inactivity of the diffident child, in a sharp, impatient tone demanded, "What do you want?"

Voiceless with both fright and indignation, the boy pushed his book forward, received it again in silence, and escaped to the fresh air and sunshine with a seriously damaged estimate of humanity.

The incident was never forgotten. It was perhaps that first rude shock which every child must feel sooner or later when he discovers that the home atmosphere of brotherly-kindness does not belong to the business district of the city.

Adult experience has since confirmed the lad's conviction that the Golden Rule is a very unpopular principle. The exigencies of business compel self-seeking, while the altruistic and the helpless are generally overreached.

Politeness is sometimes on the surface, yes, but it is a mere covering, and the wolf's teeth are soon seen protruding from the sheep's clothing.

In such environment, Christianity is practically doomed to defeat. Only a righteous revolution can change our soul-destroying system and re-discover the religion of our Lord Jesus Christ.

The opportunity is now at hand. The fields are white unto the harvest. Perhaps the shocked lad may yet live to see a new race of men engendered by the application of the old Gospel of love.

RECIPROCITY AND PROGRESS

The American Review of Reviews had an article which throws new light upon the opposition to reciprocity with Canada. A large cotton manufacturer is quoted as saying, "I know that those looms are not efficient, but what's the use of my replacing them with better machines? If I put in new and better looms my competitors will do the same thing, and I shall be no better off with regard to them." If this is the actual situation among American manufacturers, then the protective tariff has hindered and retarded the mechanical and technical development of American manufacturing. It has enabled them to extort from the consumer an artificial price greater than the natural price of competition, and thereby enabled them to escape the necessity of bringing their productive processes up to the standard of the world's efficiency. The breaking down of the tariff wall in any direction will compel them to invest more capital in up-to-date machinery and to improve their methods of production. Hence their opposition to reciprocity. In the meantime labor is wasted and the consumer robbed in high prices.

Julius Kruttschnitt, director of maintenance and operation of the Harriman lines and chairman of the railway mail pay committee of the American Railway Association, is reported as stating that railroads throughout the country are rendering about $3,000,000 worth of service every year to the government for which they receive no pay; that in proportion to the cost incurred by the roads and the value of the service rendered by them, the compensation they receive for handling the mails is less than what they receive for handling express, and less than they receive for any other service they render.

Mr. Kruttschnitt's statement, if he made it, is a wilful lie. The government pays vastly more for carrying the same weight than the express companies do, and in addition pays a rental for postal cars, which is more than the cost of building the car.

THE RAILROAD PROBLEM.
By Wm. H. Watts

The study of Marxian economics shows us that in the capitalist system there is a constant tendency to a falling rate of profit. The increasing expensiveness of machinery and the growing quantity of raw material worked up by the laborer by means of this machinery make necessary larger and larger aggregations of capital in proportion to the number of laborers employed; so that while the value created by the worker is greater, and, therefore, the surplus value is greater in proportion to his wages, the mass of surplus value produced by the comparatively fewer workers employed forms a smaller rate of profit calculated on the enlarged capital. So the rate of profit falls while surplus value actually increases.

In other words, it now requires such a vast amount of capital to set such a few laborers at work that even though the wealth which they produce is very much greater than their wages it forms a smaller rate of profit upon the capital than years ago when much less capital was required.

This is well illustrated by the railroad industry. For instance, the little tea-kettle-on-wheels that first pulled two or three carriages about over a light, narrow guage track laid on the dirt required two men to operate it; an engineer and a fireman. The great mogul

engine of today, pulling a train of fourteen or fifteen heavy coaches or a long train of iron gondolas over heavy rails laid on a rock-ballasted roadbed also requires two men: engineer and fireman. The amount of capital invested in the train and road-bed and other equipment is something tremendous compared with the early days of railroading; but the amount of capital invested in wages has increased but little. The amount of traffic which these two men handle has also increased enormously, and, consequently, the mass of surplus value from which profits are drawn. But the expensiveness of railroad equipment has become so great that the surplus value extracted from the labor of the railroad men tends to a lower rate of profit than in the years when much smaller capitals were necessary for railroad building. Of course, the heavier trains of today require more train men, but not in proportion to the increase in the size of the train.

The significance of this tendency to a falling rate of profit in the railroad business or any other, is that in time a government bond will become a better investment than a share of stock. The proprietors will then want to trade their shares for government bonds by turning over an unprofitable business to public ownership. Thus, even if we had no agitation for public ownership economic force is slowly but steadily driving us in that direction.

But this natural tendency to a falling rate of profit has been greatly exaggerated by the over-capitalization of our railroads as compared with the actual investment. A large part of the capital stock of the railroads is "water," representing nothing whatever but the power of the railroad to extort from the people the wherewithal to pay dividends upon it. Another part of it represents the increasing values of real estate held by the railroads, some of it illegally obtained, and held in idleness;—values created by our community life and not by the roads. So the railroads are compelled to face this natural tendency to a falling rate of profit with a capital stock only a fraction of which represents any actual investment, and they can continue to pay dividends upon this stock only by extortion from the public and their employes. It is because they were feeling this pressure that they asked permission from the Interstate Commerce Commission to raise their rates.

"Current Literature" quotes President Ripley of the Santa Fe to the effect that the country has for the past three years been suffering from the unhealthy condition of the railroad situation. According to Mr. Ripley, if the railways had expended as much during each of these three years for operation, additions and betterments as they were expending in 1907, their expenditures would have been $400,000,000 larger. If they had spent proportionately as much for new construction, their expenditures would have been $300,000,000 larger still. Instead of increasing their expenditures as they should have done they have actually curtailed expenditures by $700,000,000.

Mr. Ripley points out that as a result of this policy out of 236,869 miles of track June 30, 1909, only 65,758 miles were operated by block signals, and of these only 14,237 miles were operated bv automatic blocks. To this fact is largely due the loss of life on American roads. Moreover, only 21,000 miles — less than one-tenth—is double tracked.

A large part of the cost of improvements—notably in better stations and terminal facilities—does not increase the earning capacity of the roads and therefore ought not (in Mr. Ripley's opinion) to be capitalized. If they were to be paid for out of an increase of capital, instead of out of the earnings, the result would be a heavy and rapid increase in capitalization, and our roads would soon be in the condition of the English roads, which have done this. The result is that, "unable to raise their rates high enough to earn a return on this enormous capitalization"—amounting to $314,000 a mile —"without imposing an intolerable burden on commerce, they are now threatened with general insolvency." Our railroads are declared to be the most conservatively capitalized in the world; $59,259 per mile, as compared with New South Wales, $63,999; Canada, $66,752; Switzerland, $109,290.

What do these figures mean? Switzerland, on account of the peculiar difficulties to be encountered in railroading, is not a fair comparison. The conditions in Canada are like those of our own country; but the most favorable comparison is with New South Wales. The railroads of New South Wales are owned by the state, and we understand they are reasonably safe. Compared with them our railroads, in spite of the fact that a large part of their capitalization represents nothing in the way of investment, lack $4,740 per mile of being capitalized sufficiently to give efficient service. But before looking deeper into this let us hear another witness.

Mr. Harrison Standish Smalley, assistant professor of economy in the University of Michigan, is quoted as saying that during the decade from 1897 to 1907 the average rate of dividend paid on railroad stock increased from 5.43 per cent to 6.23 per cent.

This statement, taken in conjunction with the testimony of Mr. Ripley, means that in order to force an increase in dividends of 8-10 of one per cent in ten years the railroads have neglected the building of needed stations and terminal facilities, have refused to adopt safety appliances or to double track their lines, except where such double tracking was absolutely necessary to the operation of the road, have neglected to extend their lines and equipment even to keep up with the demands of the service. and have withheld from the industrial world $700,000,000 that ought, by Mr. Ripley's confession, to have been spent in road extension and appliances. The railroad system must be enlarged, however, in the near future, and where is the money to come from? They will not reduce dividends unless compelled to; hence their request of the Interstate Commerce Commission for permission to raise rates.

As to the rate question, speaking of the railroads' excuse of the increase of wages paid by them, Mr. E. G. McVann, manager of the traffic bureau of the Commercial Club of Omaha, says that while the increase of wages that the railroads have made or are about to make would amount for the year ending June 30, 1910, to $35,000,000, their net operating revenues for that same year show an increase over 1909 of $55,000,000, or twenty millions more than enough to pay for the total increase of wages. Prof. Smalley also says that the amount of income available for dividends—"that is, the net earnings remaining after all expenses and obligations of all sorts were met"—increased 453 per cent from 1897 to 1907.

It is plain to be seen, however, that the railroads cannot extend their plant, and consequently their capitalization, indefinitely and still maintain their rate of dividends. It is no wonder that among railroad magnates themselves there is beginning to develop a sentiment favorable to government ownership. We appear to be almost in sight of the situation predicted (I almost said threatened) by J. J. Hill, when the Government will either have to come to the financial help of the railroads or purchase them. That is the situation that apparently confronts the English roads now.

The World's Work publishes a diagram showing that of the gross earnings of the railroads 27.18 per cent is paid out as dividends on stock and interest on their bonded debts. If the railroads were publicly owned, free from debt, this immense sum would be available either in increased wages or better service. It is the price we have to pay for allowing our railroads to be privately owned. And if the roads are purchased by the Government we shall have to continue to pay it out year after year until the debt is canceled.

The pitiful situation which the English railroads are now facing, and which will soon confront the American railroads, will confront nearly every business in course of time if things are left to take their natural course; for the same economic laws operate in every industry requiring expensive machinery and equipment. Shall we approach Socialism by the long-drawn-out process of piece-meal public ownership or shall we accept the inevitable and inaugurate the Co-operative Commonwealth forthwith?

Too much flirting with the A. F. L. and with Hearst's man Brisbane is not the proper thing for officials of the Socialist party.

CHURCH FEDERATION FOR SOCIAL SERVICE

The Baltimore American of February 16, 1911, contains an account of the establishment in Baltimore of a branch of an organization started in Philadelphia in 1908, under the name of The Interchurch Federation. The Interchurch Federation is constituted by the minister and members of each congregation affiliated, each congregation selecting one layman to the federation council. Baltimore is to have 500 congregations in its federation. The purpose of the federation is not to effect organic unity, but to enable the churches represented to co-operate for social service. Says Rev. Andrew B. Wood, corresponding secretary of the Baltimore organization, "We advocate a type of righteousness that dodges no responsibilities and fears no foes."

For a number of years there has been a great deal of talk concerning organic unity among Protestants; the movement has taken form and produced some effects; it promises to somewhat reduce the number of sects into which the Protestant world is divided, even if it does nothing more than unite denominations that are practically duplications of one another. But the progress of the movement is slow, and not very satisfactory to its advocates. Federation for social service, however, ought to be immediately successful, for in such a co-operation of the churches no church has to give up anything. And is it not possible that the "Communion of Saints" may be found in doing the will of the Master rather than in any confession of faith or statement of belief about Him, however simple? If Christian interest and activity be directed to the solution of social questions it may be that in working together to solve the great social problems of this age we shall discover that the credal differences that have divided us in the past will have dwindled in importance, and so the movement for organic unity may receive a new impetus from the life of social service.

But what is to be the attitude of an organization that advocates a "type of righteousness that dodges no responsibilities and fears no foes," toward Socialism? Socialism demands to be heard, and must be heard, by any organization that "dodges no responsibilities." Socialism claims to have the solution of all the social problems that the Church is considering. Socialism represents those who are wronged by our social system. Socialism demands that the fundamental principles of Christian ethics be incorporated into the organization of society. Socialism claims the right to plead its cause before the bar of Christian judgment. And any advocate representing such a cause and making such claims has a right to be heard.

Christian Socialists do not demand that the Christian Church commit itself to Socialism as a political program or movement. As long as our present social system lasts the Church to be truly Christian must be an organization in which men of all political parties can meet together as brothers on the basis of Christian discipleship. But the least the Church can do —and it is enough—is to offer Socialism every facility and opportunity to plead its cause in her courts. That done we can leave our case with confidence in the hands of that great jury of Christian citizens whom the Lord has promised should sit in judgment upon princes.

Wm. H. Watts.

HIS MOST IMPORTANT WORK

A reporter recently took a journey of considerable length for the purpose of interviewing a rising literary light as to his next novel. On reaching the house he discovered the author seated in his garden engaged in earnest conversation with a little boy who had a large towel pinned around his neck. The author received his visitor cordially, but seemed rather absent-minded.

"Are you willing to tell me a little about your next important work?" asked the reporter.

The literary man clicked a pair of shears and patted the boy on the shoulder.

"We were just talking about it as you came up," he said. "Willie thinks I ought to do it with a bowl, but I think I can do it without. What would you advise? You see, his mother has always cut it before, but she's away just now!"

"We learn by contrast to admire
The beauty that enchains us,
And know the object of desire
By that which pains us."

THE TEXAS PROGRAM

By Nat L. Hardy

Two years ago the Socialist movement in Texas was torn up with one of these organization rows that from time to time disrupts the party in different states; paralyzes propaganda, produces pessimism and turns loyal comrades into bitter enemies, while capitalist politicians laugh at the "fool Socialists."

It had arisen over nothing of any consequence to the state movement, as a whole, but owing to the way the party was organized, allowing a state committee to take control of local affairs, it had spread throughout the party. The work of organization was worse than at a standstill—it was on the decline everywhere except in the western part of the state, where county organizations had been spontaneously formed and were carrying on the work with little regard for the state organization.

About this time Thos. A. Hickey, a veteran in the movement, who had had much experience in party rows, arrived at state headquarters and outlined a plan of organization to W. J. Bell, who was then state secretary, that he claimed would make general disruptions impossible if put into practice. Bell was convinced and set to work drafting a constitution along that line. J. L. Hicks, editor of the Farmers Journal, opened the columns of his paper for the discussion of the subject. The result was that as soon as the constitution was submitted to referendum vote it was almost unanimously adopted.

The new constitution contained the following provisions in addition to county autonomy: All candidates for political offices to be nominated by referendum vote, all state party officials are required to retire at the end of two terms of one year each, and county and state committees have no functions except to fulfill legal-political requirements. The state and county secretaries are the only executive party officers and they are directly responsible to the rank and file without the interference of meddlesome committees.

Four days prior to the adoption of the new constitution E. R. Meitzen, also a friend of the program, was elected state secretary. Besides the delicate task of bringing about peace and harmony out of strife and disorder, he had another difficulty to meet. The constitution as adopted did not provide for a division of the state dues with the county organizations. He foresaw that without the sinews of war the vital feature of the program—county autonomy—would remain little more than a theory. A referendum was submitted, and adopted, dividing the 10 cents per month state dues equally with properly bonded county secretaries. This has proven a good investment to the state office. Not only has it saved time and postage; but it has distributed the executive power, accelerated organization and the resultant gain in membership has more than repaid the state office for the seeming loss in funds.

The membership has doubled, over fifty counties have been organized and the receipts of the state office have increased thirty per cent. But the greatest gain has been in the peace that has reigned in the party since the adoption of the complete program—with no breakers in sight.

The autonomous county organizations are left to do their own work in their own way; adapting their propaganda to local conditions, settling their own disputes and depending on themselves rather than a centralized state organization. Several instances have been reported where local disturbances have arisen, that were equally serious as the one that was the genesis of the late state-wide row, but were settled without spreading beyond the county boundary lines, because there was no outside power to interfere.

One of the chief benefits has been the increased activity of the rank and file. The work is brought right home to them and they take more interest in party affairs.

The results have been great and no conceivable power could force the membership of Texas to go back to the old centralized form of organization that has caused so much strife, bitterness and disorganization in the past. On our banner we have inscribed this slogan:

"Socialism means democracy and democracy must reveal itself in our form of organization; and democracy and decentralization are synonymous terms."

DEMOCRACY THROUGH DECENTRALIZATION

(From an Editorial in the International Socialist Review)

On another page is a brief and suggestive article by Nat L. Hardy, explaining how the Texas comrades have put an end to factional quarrels and entered upon a period of united work and steady growth. It was by taking authority away from the state central committee and making the state secretary an agent to carry out the will of the membership as expressed by referendum, and more important still, by putting most of the party's work into the control of the county organizations. The success of the Socialist party of Texas under its revised constitution is an example that the comrades of other states might well consider. Moreover, it leads up to a suggestion which, we believe, might be of untold value to our national organization. The annual dues paid to the national organization of the Socialist party by each member amounts to 60 cents a year. At the beginning this was a reasonable amount. We started with about 10,000 members, and many states had to be organized. Now the work of organization is practically completed. The National Secretary, in his latest monthly bulletin, predicts that the membership will soon reach 100,000, so that the income of the national office from dues alone will probably reach $60,000 this year. And what do we get for it? Very little. And probably the most valuable thing we do get is the services of organizers assigned by the national organization to work under the direction of state organizations. Now this is a clumsy, roundabout way of doing a necessary thing. Moreover, it opens the door to favoritism. We agree with the New York Call in holding the present national executive committee in no very high estimation. But we doubt the effectiveness of the Call's remedy, namely, that we "elect competent men, recall the incompetent ones, and exert constant pressure through the local and state organizations." This is all very well, but it reminds us of the time-honored plea for the election of "good men to office." We are all considerably alike, after all, and it would be rather a difficult matter to select seven members who could be safely trusted to spend $60,000 a year to the entire satisfaction of the membership.

Reduce the National Dues. That is the sensible and obvious solution of the whole question. The present system of dues stamps is an excellent one; let us not disturb it. But let us direct the National Secretary to sell the stamps to state secretaries at 2 cents each instead of 5 cents, thus reducing the annual contribution of each member to the national organization from 60 cents a year to 24 cents. Let each state organization decide for itself whether to reduce the price of stamps to the locals or keep them at the old figure and use the extra revenue for state organization work. But we believe the wisest plan will be to make the price of stamps to each local as low as possible, and let the locals make the dues high or low, according to local conditions. These changes would probably raise the total membership of the party to at least 200,000 within a year, so that the income would be ample to carry on the work of the national organizations, while the work of the local organizations would be immensely stimulated. Comrades, we move:

That Articles XII, Section 6, of the National Constitution of the Socialist Party be amended so as to read:

The State Committees shall pay to the National Committee every month a sum equal to 2 cents for each member in good standing within their respective territories.

Also that Article X, Section 6 (providing for a percentage of dues to be set aside for railroad fare of delegates to conventions and congresses) be amended by striking out TEN and inserting TWENTY-FIVE.

If you agree with us, bring the matter up at the next meeting of your local, and start a referendum.

The Christian Socialist seconds the recommendation of the Review. The National Organization does not need the money, the states and counties do. A large fund at the National office encourages self-seeking, waste and faforitism. The time has gone by when we needed a strong central organization for the missionary work.

ABOUT TALKING

A soldier's sword; a rifle; a spear; a revolver; a bayonet; a dagger—what are all these things? They are weapons, deadly weapons.

A spade; a chisel; a hammer; a mallet; a gimlet; a screwdriver; a saw; a plane; what are all these things? They are tools, useful tools.

If we mix together swords and hammers, revolvers and saws, what shall we call them now? They are instruments, some deadly, some useful. Now, I am going to talk to you about a little instrument which I have brought with me—but, indeed, I could not talk to you at all without it! What is this instrument?

It is the tongue, the instrument of speech; though let us remember it could do nothing without the help of the lips, teeth, and the roof of the mouth. Is it a tool or a weapon? It may be a deadly weapon; and it may be a useful tool.—F. J. Gould in the Children's Book of Moral Lessons.

WHO'S BEHIND IT?

—Wagner in the Pittsburg Post.

The Mexican Situation

"If the Mexican situation gets more serious, Mr. J. P. Morgan will have to come back from Europe and settle it," says the Chicago Daily News. The Taft administration seems very hard put to find an excuse for interfering that will seem reasonable to the American people; but judging by its present attitude, it will not be able to restrain itself much longer. It seems that those who were killed or wounded at Douglas, Ariz., by stray bullets from the battle across the Mexican border were exposing themselves as spectators of the battle; and this will not afford a sufficient excuse for American interference.

FROM THE RAND SCHOOL OF SOCIAL SCIENCE

National Secretary, Socialist Party:

Dear Comrade—From the Weekly Bulletin of March 18 I learn that National Committeeman Millard has moved that the National Executive Committee install in the National Office a research bureau to collect and arrange information for the use of Socialist public officials and party committees and speakers.

There can be no doubt that the service of such a bureau would be of great value and that our present need for it is imperative. On the other hand, the cost of equipping and operating a bureau in such a way as to give it the maximum efficiency will not be light. It has occurred to me that perhaps some arrangement might be made by which the Rand School of Social Science could cooperate with the party and assure a better service at a smaller expense than either could give alone.

The Rand School has a carefully selected library, comprising more than 2,000 bound volumes on various branches of social, economic, political and historical science, besides a still larger number of pamphlets, public documents, and files of papers and magazines, and current numbers of a great many Socialist, radical and scientific periodicals in the English, French, and German languages.

In the course of its five years' work the Rand School has established relations with many sources of information—public departments, scientific societies, research bureaus, progressive men in colleges and universities, and individuals who have intimate knowledge of various subjects in which we are interested. It would, I am sure, be able to get a large amount of volunteer service in such a work as is proposed.

Even now the Rand School is performing a considerable service of this nature in an informal and necessarily superficial manner. Hardly a day passes that letters are not received from various parts of the country asking for information on a great variety of points, and the members of our staff answer these letters as well as their limited leisure will permit. Within the last few months we have begun seriously to consider the practicability of establishing a Research and Information Bureau as a regular department of the school's work. The obstacle that has not yet been overcome is the lack of adequate funds.

I would ask that, if it seems to you proper, you submit this letter to the National Committee, which may see fit to authorize the executive to consult with the Rand School about the practicability of such co-operation as I here suggest. It would of course be understood that such action in no way commits the party to our proposal, but merely provides that its advantages and disadvantages be ascertained, in order that the party may act in such a way as to get the best service at the least cost.

(Signed) Algernon Lee, secretary.

The above proposal is so fair, natural and self-evidently convincing, in view of the special equipment and purpose of the Rand School, that it should be immediately adopted, even if it should eventually interfere with the neat scheme of Comrade Millard, maker of the motion referred to, to obtain further reward by means of a "government" job for his distinguished services in behalf of Barnes on the "Investigating" Committee.

UNION OFFICIALS ARRESTED

For Dynamiting the Los Angeles Times Building

The most sensational development of the week in the class war between capital and labor was the arrest of John J. McNamara, Secretary of the International Bridge and Structural Iron Workers' Union, and others, and their secret extradition without opportunity for preliminary defence, to California for complicity in the blowing up of the Los Angeles Times building. With the memory of the Moyer-Haywood-Pettibone outrage and the fiendish perjuries of Harry Orchard fresh in mind, the public will not be in a hurry to believe the testimony of professional detectives and union wreckers.

Much reason has been previously given for believing that the Times building was destroyed from an explosion of gas from long neglected leaking pipes. The unions cannot afford to destroy property; such things always injure the union cause. But every terrible accident or result of neglect is seized upon by the enemies of unionism, like Gen. Otis of the Times, to discredit the unions.

Let the reader be patient. Sooner or later the truth will be known.

PLOT CHARGED BY GOMPERS

Federation Leader Denounces "Legalized Kidnapping" of Men

Officials of the American Federation of Labor are wrought up over the arrests of Secretary McNamara of the Structural Iron Workers, his brother, and Ortie McManigal of Chicago, for complicity in the Los Angeles bomb plot. President Samuel Gompers, Secretary Frank Morrison, and other leading officials of the federation, denounced the arrests and the secret transfer of the accused men as "high handed and infamous outrages."

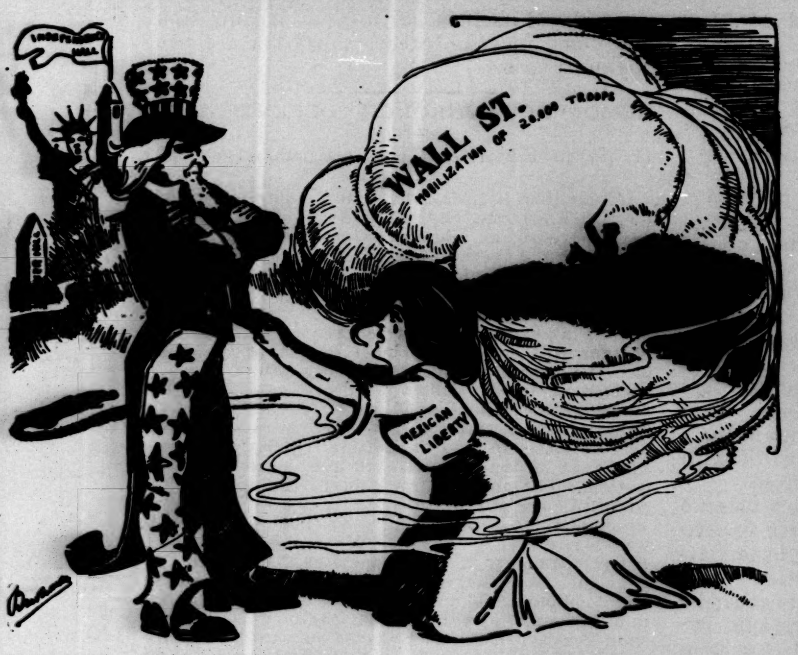
"How long are the American people going to stand for legalized kidnapping?" was the outburst of President Gompers as he sat in his residence at 2122 First street. "I say legalized kidnapping because the manner in which the extradition of McNamara and the others was secretly arranged and carried out constitutes an outrageous piece of legalized kidnapping. And I'm not so sure that it was even legalized. We shall see about that in good time.

"The only parallel to this outrage in the history of attacks upon organized labor was the legalized kidnapping that distinguished the Moyer, Haywood and Pettibone case in Colorado and Idaho. Apparently the enemies of organized labor have not abandoned the tactics employed in that affair.

Sees McNamara as Martyr

"I know McNamara, and I know he is the last man in the world to be suspected of such a crime. I know he would be able to establish his innocence without difficulty. But that is just what they would not allow him to do. They spirited him away without giving him a chance to give prima facie evidence of his innocence. It looks as if they feared to give him that chance.

"The whole affair smacks of well laid prearrangement. The stage was all set, the properties arranged, and then up went the curtain with a blare of trumpets upon the first act of a tragedy contemplating the assassination of organized labor.



"Ever since the Los Angeles Times explosion the big money interests have been trying to fasten guilt upon organized labor. McNamara has been picked as the victim. It might just as well be he as another. For they are bound to pick a victim from our ranks somewhere. We shall expose the whole heinous plot. The representatives of corporate wealth insistently seek to crush the movement of organized labor, and wherever they can they strike at the leaders—the men having the confidence of the working people.

Lauds Work of McNamara

"McNamara distinguished himself conspicuously in defending his union from the warfare of the bridge and structural iron manufacturing interests with all their millions. No union has been more bitterly attacked by the interests, but he has waged a good fight. The federation has aided him in that fight, as it will aid him now."

Secretary Morrison of the federation was equally indignant.

"Is this justice?" he exclaimed. "If organized labor wanted to get possession of a capitalist, do you suppose the papers would be prepared in advance? No. There would be yards of red tape to unwind and obstruction all along the line. But with organized capital it is different. It is an outrage—another Moyer incident. It is a desperate attempt on the part of capital to stay the progress of organized labor on the Pacific coast."—The Chicago Tribune.

VITAL QUESTIONS

By Harvey P. Moyer

Would you like a permanent government position with a generous salary assured? Vote for Socialism.

Would you like to own a comfortable modern home, with the satisfaction that everybody else is enjoying a like comfort? Vote for Socialism.

Would you like to see your own children as well clothed and as thoroughly educated as any other children? Vote for Socialism.

Would you like a generous life pension protecting yourself and family in old age or in case of sickness or accident? Vote for Socialism.

Would you like to hold a good, paid up life insurance policy, guaranteeing protection and comfort to your wife and children after your death? Vote for Socialism.

Would you like to become an equal stockholder with Rockefeller in the Standard Oil Company, and with Morgan in the steel trust—in fact an equal partner in all the world's great industries? Vote for Socialism.

Would you like to help solve the great trust problem, not by foolishly attempting to destroy economically organized industries, but by absorbing all the trusts into one great people's trust, owned and operated by all the people in the interests of all the people—the Co-operative Commonwealth? Vote for Socialism.

Would you like to end this inhuman, unchristian, competitive system, the promoter of deception, fraud, injustice, oppression, strife, war, and nearly all that is wicked and diabolical? Vote for Socialism.

Would you like to see EVERYBODY prosperous and happy—no wretched poverty, nor the fear of poverty, breeding misery, sickness, vice, crime, murder, and suicide? Vote for Socialism.

Would you like to see the universal desire for wealth, comfort, and happiness fully realized by the common sense plan of systematically organizing all the people and scientifically developing all the world's great resources for the equal benefit of all—all the world for all the people? Vote for Socialism.

Would you like to have the greatest possible incentive for labor and invention by becoming an equal partner and sharer in all the developed wealth and comforts resulting from all labor and inventions? Vote for Socialism.

Would you like to join a perfect labor union guaranteeing universal employment at the maximum wages and the minimum hours of labor- insuring absolute economic equality by eliminating all profits, dividends, interest, rent, and taxes, no idle poor, no idle rich, making all mankind colabors and equitable sharers in the world's wealth, labor's product? Vote for Socialism.

Would you like to see the time when mankind shall rise above the present "dead level" in the everlasting, soul-destroying struggle for bread and butter, to that higher plane where labor will be a pleasure, and where success, honor, and position will be due not to inheritance, luck, accident, or fraud, but to merit alone, the reward of superior individual skill, intelligence, and character? Vote for Socialism.

Would you, laboring man, honestly like to see the labor problem solved, and solved right and permanently, forever ending all strikes, lockouts, lost jobs, and the many other distressful labor troubles? Vote for Socialism.

Would you, reformer and philanthropist, indeed like to solve the liquor problem, and effectually wipe out the growing evils of gambling, prostitution, vice, fraud, oppression, etc.? Then help to destroy the possibility of profits, dividends, and rents, the chief foundation and bulwark of these nefarious lines of business, and work and—vote for Socialism.

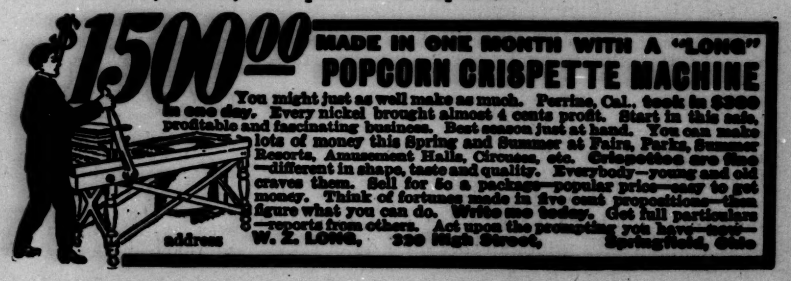
Would you, earnest Chistian, really like to see the answer to your daily prayer, "Thy kingdom come?" Then put your time and energy not on the contradictory and impossible task of developing a kingdom of love on a foundation of pure greed and selfishness, the present competitive business system, but in helping first to transform this unchristian system into a Christian system whose guiding principles are union, peace, cooperation, brotherhood, love, giving Christianity as in the beginning, the only possible chance for perfect development, by working and voting for Socialism.

Would you like to see the day when, having amply provided for the production of all the necessities, comforts and luxuries of life by the systematic organized union of all labor and intelligence, everybody will have abundant time and means for recreation, travel, study and the full development of the higher spiritual life, building up perfect manhood, promoting true Christian fellowship, establishing the real brotherhood of man, the long foretold reign of peace, the kingdom of righteousness? Vote for Socialism.

Would you like to see these wonderful possibilities of Socialism brought about within the next five years—an absolute possibility, provided a majority of the people so will it, and by prompt and united effort through the Socialist party take control of the government? Then recognize your personal responsibility and do not by neglect of duty delay for a single day the coming of this great time, but seriously study this momentous question, so vital to your personal interest and happiness, and begin at once to work and—VOTE FOR SOCIALISM.

SIXTH EDITION.

The sixth edition of Moyer's SONGS OF SOCIALISM is now on the press and will be ready for use soon. The increased cost of printing requires us to increase the prices to 20c for the paper-bound and 30c for the cloth-bound books. There are a few—a very few—of the Fifth Edition left—paper covers only—which may be had as long as they last at the old price of 15c each, 8 copies $1.00.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The weekly Christian Socialist was entered as second-class matter January 5, 1911, at the postoffice at Chicago, Illinois, under the act of March 3, 1879.

DIVINE RIGHT OF PRESIDENTS AND JUDGES

The constitutional convention of Arizona by a very large majority adopted a provisional constitution containing a provision to recall the Judges, thus making the Judges of one state subject to the popular will. President Taft therefore declares he will veto the Arizona statehood bill if it is passed by Congress. He says that the Judges must remain independent. That is fine. Lawyers trained in tricks and one-sided pleas by their profession and usually obtaining prominence and position by favor of corporation influence are naturally the very ones to rule the people without their consent by means of injunctions and unpopular decisions. The courts of the United States are too "independent" of the people now. Judges must be subject to recall. Taft's opposition to Arizona statehood on such grounds will make good campaign material for the Democrats and especially for the Socialists.

TO A COMRADE WHO BEWAILS THE PUBLICITY OF THE BARNES CASE

"The children of the world are wiser than the children of light," and the political experts of our movement could beat us all hollow, if we attempted to get justice in a quiet way through committees. You see what they did to Brower, Mother Jones and the rest so long as they kept quiet on the outside. **NOTHING BUT PUBLICITY CAN ACCOMPLISH THE NEEDED REFORM.** "The still hunt" is not the forte of honest and clean people. They always get beat if they try that. **IF THE SOCIALIST PARTY HAS PRINCIPLES OR PLANS OR OFFICIALS WHOSE TRUE CHARACTERS WE DARE NOT LET THE ENTIRE PUBLIC KNOW, THEN THE SOCIALIST PARTY IS A DANGER TO THE CAUSE OF HUMANITY.** Secrecy is necessary to a den of wrongdoers, but the greatest publicity is beneficial to the cause of those who are worthy. Jesus said that what was whispered in the closet should be proclaimed upon the housetop. So let it be. With cordial regards,

We only desire to clear the decks for action so that the Socialist party may capture America.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR MAY 7

Uzziah, King of Judah, Humbled. 2 Chronicles 26; 2 Kings 15:1-7

Golden Text: Prov. 16:18. Pride goeth before destruction, and a haughty spirit before a fall.

Uzziah reigned for a period of 52 years, and, on the whole and from a moral point of view, his reign was neither better nor worse than the reign of his father and grandfather.

That he was under the control of some party is quite evident from the fact that he was only sixteen years of age at the time of his elevation to the throne by the assassination of his father, and needed support and guidance. And that the party in control was the priestly party seems highly probable from the fact that Uzziah's chief advisor for many years was a certain unknown Zechariah, who gave instruction in the fear of Jehovah, a man versed in sacred learning, rich in spiritual experience, and able to communicate his knowledge—a priest. And still further, the only recorded internal conflict he had was with the priests, when, at the zenith of his power and glory, he sought to invade the privileges and prerogatives of the priests by performing the functions of the high priest himself. He was at peace with this party and a mighty good fellow up to this point, but at this point he was wrong, sacreligious and a worthy object of the severest punishment God could send on a man.

In some respects the period of Uzziah's reign was the Golden Age of the nation. It was the Elizabethan Age of Hebrew history. Near or during the fifty-two years of Uzziah's reign appeared some of the mightiest men that ever lifted a voice, wielded a pen or struck a blow in defense of right against wrong in any period of human history. Such men were Isaiah, Amos, Hosea, Micah and Joel. The books bearing their names should be diligently read with our study of the kings. The historical books, Kings and Chronicles, deal more with the character and succession of the kings, while the prophets give us the moral, social and political conditions of the nation.

Uzziah's Prosperity

As soon as Uzziah mounted the steed of state he applied himself diligently to the problem of enlarging and fortifying the nation, and of accumulating wealth. He was pre-eminently successful in all his undertakings. This was attributed directly to the favor of God. **Read the narrative again and compare with it the narratives of the prophets and judge ye if it was.**

Being at peace with the north, and having subdued all his enemies east, south and west, he very naturally turned his attention to home affairs. He built towers, strengthened the walls of the city of Jerusalem at its most assailable and vulnerable points, built cisterns for water-storage in times of drought and siege, raised and equipped a very large army of seasoned veterans, and not least, he invented or caused to be made new infernal war machines "wherewith to shoot arrows and great stones."

Nature and Basis of His Prosperity

This is the combined achievements of Uzziah during a long reign of fifty-two years. It made him famous, rich, mighty and an object of fear. Men then, as they do today, count those good and great who do things, who achieve material results, without much regard of how they are accomplished. With this altogether too common and false basis of judgment of the sign of true goodness and greatness, we, with the prophets and Christ, take positive issue.

The achievements of Uzziah were absolutely material and for the benefit of himself and his class. He had used the genius and power of the nation in gaining territory, military and commercial advantages which would secure and enrich him and his class more than anybody else. He contributed nothing to the life, liberty and happiness of the common citizen. He added nothing to the religious, educational, economic and political well-being of the nation as a whole. He simply exploited the nation and the nations about him for his own fame, power and enrichment.

This is not simply the judgment of a twentieth century critic or moralist, but the judgment of the immortal prophets Amos, Hosea and Isaiah, contemporaries of Uzziah. Their indictment of the character of Uzziah's achievements is given by Professor Paton in the following words: "The period of Uzziah and Jeroboam II was the golden age of Israel. As a result of conquest and commercial enterprise the accumulation of wealth was greater than had ever been known before. The rich lived in palaces of hewn stone and of ivory. They reposed in couches with damask coverings. They lay upon beds of ivory, and stretched themselves upon sofas. They ate lambs selected out of the flocks and calves fattened in the stall. They sang to the accompaniment of harps songs that they thought as fine as those of David. They drank beakers of rare wine and anointed themselves with precious ointments. This prosperity, however, was restricted to the upper classes. While the nobles flourished, the poor grew constantly poorer. The peasant proprietors were crowded out, and all the land came into the hands of a few great nobles. The free-born Israelites sank to the position of serfs. Oppression and injustice flourished; and it was clear to thoughtful men, such as Amos, Hosea and Isaiah, that both kingdoms must soon perish."

The basis and means of achieving the success was Force. It came by the forcible use of the sword. Granting that force was the rule of the game, that the race is to the swift and the spoil to the strong then as now, it makes it none the less immoral and beyond the pale of Divine approbation. But, right or wrong, Uzziah used it with a vengeance and to the full extent of his genius. He increased the number of valiant men, experienced leaders, from 600 to 2,600 and placed into their hand an army of 307,500 men, and equipped to a man with shields, spears, helmets, coats of mail, bows, slings and stones. He had the towers and the walls of Jerusalem equipped with heavy artillery, specially invented for him, which was highly effective in defensive warfare. With this costly, well-equipped and seasoned machinery of war he subdued and kept subdued his own nation and the nations about him; and exploited them in this way to his heart's content. If Uzziah or his modern representatives, who, through fraud and force, beat the brains out of native and foreigner for their own aggrandizement, are great and good, so is the devil.

But you say, does not v. 5 of our lesson say, that "as long as he (Uzziah) sought Jehovah, God made him to prosper?" Yes, it does say that, but to understand it properly it is necessary to remember who said it and why. There are two religious classes in the Bible, as there are in the church today, the priest and the prophet. The priest always stands for and with the existing regime and interprets men and movements according to the commonly accepted code of ethics, or as men and movements treat him. They are usually time servers, and can be depended upon to defend or condemn those who help or hinder them and their cause. Not so with the prophets. They take their stand with God, justice, the common people, and interpret things from the standpoint of the universal moral laws. They are not time servers, but intrepid heroes of righteousness. Hence the difference in judgment and attitude of these two religious classes. If you will turn to the prophetic utterances you will discover that they did not regard the prosperity of the kings as an evidence of Jehovah's favor, nor a

sign of their goodness and greatness. Their material greatness was to them a sign of their unscrupulous methods, oppressive tyranny and moral corruption.

The prophets were right. This should be clearly grasped by pupil and teacher. **It is a shame to teach that individual material success is a sign of Divine approbation and moral greatness.** Under a social system of competition, of tooth and claw, of fraud and force, such as existed then and now, material success is never a sign of high morality, but always of moral badness and often of legal violations. **The meek can never inherit the earth under the reign of mammon**; they can possess it only when the kingdom of God is established on the earth.

The Effect of His Prosperity

Be careful at this point to distinguish between the effects of general or national prosperity and the effects of personal or class prosperity at the expense of general well-being. The effects of general material prosperity are always good. General material prosperity results in general contentment, patriotism, unity and intellectual, moral and physical improvement, not because life consisteth in the material abundance which we may have, but because the material abundance is the result of the practice of the principles of justice. It is the material things as the result of the general practice of righteousness that bringeth such salutary results. This is the position of Christ where he said, seek first a just government and just laws and material things will come. Blessed is that nation that is well fed, finely dressed, and properly housed; that has every physical comfort **as a result of co-operative effort and an equitable distribution of wealth!** There is no deterioration there.

But personal or class prosperity has the very opposite effect. It curses the man or the class that achieves it and the general citizenship at whose expense it is secured. And the reason is it is based on glaring and cruel injustice. It is not success but the injustice in personal and class success that kills. We are so constituted that neither he who practices injustice nor they who suffer injustice can thrive under it. Plenty of good material things, when gotten justly, will hurt nobody. Evidently God thought so when He made this great big rich and beautiful world for the inspiration, comfort and maintenance of His children.

The effects of personal and class prosperity, at the expense of the general welfare, are clearly seen in the character of Uzziah. His prosperity, mark you, his material achievements, made him famous, rich and mighty—and wicked. His position and power made him boss, and he would be boss of the church as well as of the state.

This is exactly what Jesus warned his disciples against. He repeatedly pointed out to them that position, power and wealth secured by special privileges meant tyranny and ruin. He reminded them that the big fellows among the Gentiles sought after position, wealth and power, but said he, It shall not be so among you. Your primary business shall be the very opposite; ye shall seek, first, just laws and a just social organization. If ye would be rich be so in good works to the commonwealth; if ye would have position, sitting on my right and left hand in the kingdom, earn it, for it is not mine to give; and if ye would be great, have power over others, get it by becoming the bond servants of your brethren. Jesus taught that wealth, power and position made men egoistic, selfish, arrogant, tyrannical, exclusive—choked every vital instinct of manhood, ruined men and sent them to hell. Hence, it was very natural that Christ should found a kingdom in which special classes, appointive offices, concentrated wealth and power would be forever impossible.

Humiliation and Death

Uzziah's ill-gotten gain puffed up his heart, perverted his judgment, robbed him of all sense of proper limitations even for a boss, developed an arrogant spirit and drove him into rash acts which cost him his life. While contending with the priests for the right to burn incense on the altar he was stricken with leprosy and went out to live alone in a house by itself until the day of his death. They buried his leprous corpse, not in the royal sepulchre, but in a field attached to it. "So the glory of Uzziah faded into dust and darkness."

What matters it to us whether this is fact or fiction; whether Uzziah, under a fit of raging passion, suddenly brought to the surface of his face what was already in his body, or whether God struck him suddenly with this loathsome and fatal disease for his sin, the moral lesson is there just the same. Wealth and power in a social system where wealth and power are secured by intrigue and force; where they are gotten at the expense of the life, liberty and happiness of millions upon millions of innocent men, women and children, where they are the King always brutalizes the people that get them and convert them into moral lepers. Wealth and power dripping with the blood of helpless people, whether the process is legal or illegal, never refined, Christianized or immortalized anybody. Sacred and profane history supply thousands of illustrations of persons, great and famous according to current rating, who were brutes in human form and who came to miserable ends. But should they personally escape or fail to reveal the worst form of moral leprosy, it will come out in their children. Moral leprosy is inherent in the system of exploitation and if it fails to shows itself in the forehead of the first generation it will appear in the next; and it will go on developing until the exploiting class, as a class, will become the vilest class in society, and must suffer vengeance in the day of revolution. **The harvest is in the seed, and once the seed is sown the harvest must be reaped.**

What is true of individuals and classes is also true of institutions and nations. Nothing is plainer than that material greatness is not an infallible sign of moral greatness and a positive guarantee of perpetuity. The security of nations lies not in great wealth, territorial extension, vast armies and expensive navies, but in justice. The usefulness and power of the church consisteth not in numbers, massive aggregate wealth, many costly and well-equipped church buildings, classic singing and cultured preaching, but in the approving presence of God. **Material prosperity at the expense of principle is the undoing of men, movements and nations.** Righteousness exalteth, refines, develops, saves men and nations; but sin blights and damns everything it touches. Ill-gotten material greatness also creates arrogance and pride; and "pride goeth before destruction and a haughty spirit before a fall."

From Jest to Earnest

Mary had a little watch,
The price she paid was low:
And everywhere that Mary went
That watch refused to go.
—Purple Cow.

How many of the very poor, like Mary, have been taken in by a designing commercialism!

Allured by low prices, they stock their homes with short lived tinsel. This accumulation of trash is one of the many tragedies of Capitalism.

* * *

Keep It Dark

Wife (whose husband, the local mayor, has just been knighted)—"Have you heard from the man who offered to trace our pedigree?"

Husband—"Yes; he has found out more than enough."

Wife—"What did you pay him?"

Husband—"Fifty pounds—to hold his tongue."

A lot of our mushroom aristocrats would give a great deal more than that to have their lineage concealed. Strange as it may seem, we have people in America who are ashamed that their ancestors earned an honest living.

* * *

Disguised.—"You didn't pay the slightest attention to the policeman who warned you about the lights on your automobile!" said the magistrate severely.

"I am at fault, judge," replied Mr. Chuggins. "I'm a stranger in the city and he spoke so politely I didn't think he could be a real policeman."—Washington Star.

Perhaps this policeman was a Socialist—or a Christian—or both.

* * *

His Better Half

Modest Suitor—"I am going to marry your sister, Johnny, but I know I am not good enough for her."

Candid Little Brother—"That's what Sis says, but ma's been telling her she can't do any better."

That is the kind of marriage we hope Socialism will abolish.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 3452 Giles Ave., St. Louis
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

FELLOWSHIP APPLICATION.

ARTICLE I

Name

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II

Objects

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III

Membership

SECTION 1. Its members shall be active and associate.

SECTION 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues. Membership dues shall be 15 cents per month.

SECTION 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

SECTION 4. **Where local Centers exist, they** shall constitute the electing body, to which all applications for membership shall be made. Where no Center exists, application for membership shall be made to the General Secretary, with membership fee, and shall be voted upon by the General Executive Committee.

Comrade Wm. A. Ward's lectures here on April 1 and 2, were the best we have ever had in our city. Both Socialists and church people who heard him were much surprised. Those with whom I have talked since the lectures believe that it would do our cause great good here if we could have Comrade Ward return sometime for a week or ten days series of lectures. —John W. Barrett, Sedalia, Mo.

GENERAL SECRETARY'S WESTERN TOUR

The meetings at Rawlings, Wyoming and Greely, Colo., were both good meetings in communities where Christian people had never thought of any relation between Socialism and the kingdom of God on earth. An impression was made in each place that will never be effaced.

Three meetings were held in Denver, all in churches. Comrade Mary Geffs deserves special credit for her part in the successful arrangements for these meetings. The audience which gathered Sunday night in the First Christian church numbered several hundred persons. B. B. Tyler, one of the ablest and best known of the ministers of that denomination, is pastor of this church. Many Socialists were in the audience, and as a Socialist crowd is always enthusiastic and demonstrative, though it was a Sunday night service, the applause was frequent. This sometimes sounds strange to church members, who are accustomed to the solemnity of the usual service, but it is perfectly proper and puts life into the meeting. It is merely the Socialist way of saying amen.

Very successful meetings were held at Lebanon and Marion, Neb. The Presbyterian church, of which Comrade Frans Bostrom is the pastor, was comfortably filled twice, afternoon and night, on a week day. At Marion the meeting was held in a large room at the schoolhouse and the room was crowded.

W. C. Elliott, of Alma, Neb., had been trying to get some Christian Socialist lecturers for about a year. At last he was rewarded. Three dates were given to Alma and three good audiences listened to the message of Christian Socialism, which made a greater impression than any other Socialist speaking they had ever had.

As arrangements could not be made in Superior for a suitable place, the comrades at Webber, Neb., secured a church there and drove the speaker over in an auto, bringing him back after the lecture. Socialism is a new thing in that community. The audience was not large, but an interest was created which will ensure a larger one for the next speaker.

The meetings at Council Bluffs and at St. Joseph were both in churches and at each place very few of the church members attended. The audiences were small. Conditions seem unusually adverse in that section. The comrades have worked hard, but no great impression has yet been made. But persistent effort will tell in time.

Raymore, Mo., is a small village, but quite up to

date in some ways. They have had a lecture course there which introduced Socialism to the people without their being aware that it was Socialism. J. Stillman Riggs and Byron Piat, both Christian Socialists, have lectured there, and Comrade McCord, pastor of one of the churches and a Socialist, informed me that while these speakers were not announced to deliver Socialist lectures, yet their addresses were full of Socialism. Socialism is getting into everything—the chautauquas, the stage, the magazines and novels, the pulpit, the school. The capitalist class might as well try to stop the tide as to check this movement.

The last stop was at Columbia, Mo. The state university and five other colleges are located at Columbia. There is a group of live Socialists among the students and a small but active local in the city.

For two days the weather was against us and the first audience was small on that account. The first meeting aroused great interest and the audiences grew in spite of bad weather. Three lectures were given and the last meeting was attended by a large and enthusiastic crowd. All classes and professions were represented in the audiences, except one. College professors, merchants, politicians, students, mechanics were there, but the clergy was not represented.

Teachers from the Bible college attended, but the ministers of the city did not appear. This is mentioned, not because it indicates the attitude of the ministry, but because it is an exception to the rule.

Wm. A. Ward.

BOOKS TO READ

Order of The Christian Socialist
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For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

North English, Iowa, Feb. 11.

Dear Aunt Kathryn: I am a boy ten years old. My parents take the Christian Socialist and I read the children's page. I like it because of its interesting, pleasing stories. The Socialist books I have read are the Child's Socialist Reader Socialist Readings for Children, The Call of the Wild, and the Socialist Primer. Robert Miller.

Well done, Crusader Boy! Your parents are certainly doing their part by you from the ground up. You ought to be a Socialist congressman at the very least.

Lufkin, Texas, March 2.

Dear Aunt Kathryn: I am a little girl two years old. My name is Kathleen Lawles. I think my name is nearly like yours. I am a little Socialist. I love to play. I am not quite large enough to go to school. On Xmas I got a little doll and a doll chair. Your little friend,
Kathleen Lawles.

(I wrote this for my little friend.—Aleen Belew.)

Lufkin, Texas, March 2.

Dear Aunt Kathryn: I am a little girl nine years of age. My name is Edna Aleen Belew. I am a little Socialist. I read the poem by Alice Cary Verner. I think the poem is beautiful. I like to read the Socialist paper. I hope to grow up and be useful in the cause of helping the working people. Your little friend,
Edna Aleen.

These letters came together. Yes, little sweetheart, our names are somewhat alike. I hope you will bring your dollie up a good Socialist like her little mamma—what? When you can sew, make her a beautiful bright red dress, and a red flag with "The Golden Rule Against the Rule of Gold" painted on it in yellow letters. That could not fail to make her love the cause! You are so fond of poetry, Edna, that you may grow up to be a Socialist poet—who knows? As to helping the working people—I'm going to write a little "talk" about that—or them—next week.

Palisade, Colo., February 26.

Dear Aunt Kathryn: I have many aunts, but no Aunt Kathryn. Hereby I will adopt you. I am eleven years old. I live on a ranch fourteen miles from our postoffice. I have two miles to go to school, but have a nice pony to ride. I am in the sixth grade. I am very fortunate. I attend school regularly, but I see so many, even those who have nice farms, who have to stay out of school to work in order to make a living. I think it a poor system where children have to stay out of school in order to make a living, but that appears to be the system—to keep people too busy to read and think for themselves. Hoping I will be lucky enough to get one of your pictures,
Yours for a good cause,
Lila Silvey.

This is truly a lucky little Crusader. She must be strong and well. I think of my pale girls, and sigh for a two-mile horseback ride for them to school in the bracing air of Colorado. But they are also lucky in many ways. I wish none were less so anywhere.

Bergen, N. Dak., March 2.

Dear Aunt Kathryn: I am a little farmer girl seven years old. I am going to English school and am in third reader and help mamma besides. My papa and mamma are Socialists and I like to hear it. Papa has three Socialist papers. My name is Sissili O. Eugene.

A very nice letter indeed for so small a Crusader. Be thankful that you have the beautiful, good, big "outdoors" to live and work in, dear, and a chance to learn from books as well as to "help mamma." What a jolly life!

Elida, New Mexico, March 1st.

Dear Aunt Kathryn: I am a New Mexico girl eleven years old. I am in the fifth grade. My mamma, papa and grandpa are all Socialists. Grandpa takes the C. S., the Appeal and Ripsaw. I enjoy reading the letters. Jessie Noce.

Crusader Jessie enclosed another letter from younger sister:

Dear Aunt Kathryn: I am a little nine year old girl. I go to school. My teacher is a Socialist. My name is Mary Kathryn. I see your initials M. Kathryn. Is that your name? I have a burro, a dog, a maltese cat and a brown bird. The bird has a broken wing. We found it in the snow. I will quit now for fear my letter goes in the waste basket. Mary Noce.

No, dear, my "M" stands for Mabel. I used to say, when I was quite small, that my name was "Mabel Katy Kathryn." But I always liked the Kathryn best—that's why I doubled it that way, I suppose. What fine times you and sister must have with your burro. Thank you both for writing—the only ones from your state, so far. Not yet a state, eh?

Chatham, Va., R. D. 3, Mar. 22.

Dear Aunt Kathryn: I am thirteen years old. We read the Appeal to Reason, New York Call, Christian Socialist and International Socialist Review. The Trust has the "iron heel" on the farmer's neck. We live in the tobacco section of Piedmont, Virginia. Danville is the largest tobacco market in the world. Some farmers drive fifty or sixty miles to sell their tobacco. There are three classes of farmers: the land owners, renters and tenants. The renter gives one-fourth and the tenant one-half of his product to the owner. The tenants live in log houses daubed with clay. Most of the people vote the democratic ticket while they hope the republican will win, and then kick because they don't get Socialistic legislation. Would like to have your picture. Yours for the revolution,
John W. Keefe.

This is from my Virginia boy whose first letter got lost. What unreasonable people you live with, John, to complain at getting what they vote for! I hope you scatter the good reading you have to bring ideas that will show them their folly.

Dos Palos, Cal., March 5th.

Dear Aunt Kathryn: It is rainy to-day, so I can't go to Sunday School, so I thought I would write to you. I like to write to some one who is a Socialist because all my relatives are prejudiced against it. Papa and mamma are Socialists and we take the Christian Socialist, Oakland World, Rip Saw, Inter-Californian and the Appeal. There are two good locals in this town. We hold our meetings at the homes of the comrades. We sing from Moyer's Songs of Socialism. I learned a piece to speak out of the Christian Socialist—the July number. The name of it is "Theory Versus Practice." I am learning another one to speak at a local which will be held at the home of a comrade who is an old soldier past eighty years old. We live in the San Joachim valley. Every one around us milks cows; we will soon be milking nine. I help papa milk. I will be twelve years old this month. I'm in the sixth grade. I am an only child. Yours for Socialism,
Alberta Hunzike.

What a fortunate band of Crusaders we have, taken together—haven't we? And, best of all, we want others to be equally fortunate. But we must all work to bring that about, and I hope this Crusader is trying to get others to be interested also, especially in "our" paper. It is fine to learn pieces to speak at the locals, but we must get those outside to read, also. Keep those papers busy, comrade!

LETTERS FROM MOTHERS AND DAUGHTERS

Vilonia, Ark., Feb. 28.

Dear Aunt Kathryn: I am a little girl eight years of age. My birthday is the fifth day of December. I am going to school. I like my teacher very much. I enjoy hearing the letters from the children read. My parents take the Christian Socialist and like it fine. I sure want your picture. Daisy Saye.

Vilonia, Ark., Feb. 28.

Dear Aunt Kathryn: I am a little girl twelve years of age. I go to the public school. Papa and mamma take the C. S. and the Appeal to Reason. I enjoy reading our column. We live on the farm. I have four little sisters. I would like to have your picture. Golden Saye.

Vilonia, Ark., March 1.

Dear Mrs. Spiers: I have been reading the Christian Socialist since last September, and think it is the best paper I ever read. I have searched the Scriptures and tried to find out all I could about the plan of salvation and the life of Jesus. I find Bro. Prosser's S. S. lessons the best to explain the whole truth. I am the mother of five sweet litfle girls. I am trying to raise them up to be useful and just, and I hope they will have a love for all God's creation, and work for the betterment of laborers. I am training them to labor. My husband and I are Socialists, and sometimes we feel almost as Elijah did in the wilderness. There are two big schools here; one is the Arkansas Holiness College. All the instructors are bitterly opposed to Socialism. They call it anarchy. My brother, T. N. Hutchinson, is a memebr of the Nazarene Church, and they talk of turning him out because he is a strong Socialist. Oh, how I long to hear a sound Socialist sermon. Will send a story for the children. Success to the readers of the C. S. Mrs. L. G. Saye.

Thanks, Comrade, and little Crusaders. Here is the story:

Capitalism and Socialism Portrayed

(A true incident of a country school playground.)

One beautiful autumn day in 1889 there were eight girls playing the game of "jump the rope." They had often played happily together, but now the wrong spirit is shown, as they try to see who can jump the best. One plump little nine-year-old could not jump as well as the others, and instead of the other girls favoring her, they banded together to put her down. They would turn the rope faster and make her "go in at the back door," as it is called. The little girl appealed to their sympathy,